

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 13.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

WEDNESDAY, MARCH 17, 1819.

[NO. 33.]

*Journal of Mr. Poor, American Missionary at Ceylon, commencing Oct. 18, 1817.*

*From the Panoplist.*

Oct. 18.—This afternoon a girl eight or nine years of age died in our hospital. She had been found lying under a tree in our garden in a famishing state. We are told she was an orphan, left with some property, which was in the hands of her uncle, and he cast her out that she might die, and he come into possession of her property. She had been so long without food, that all means used for her recovery were unsuccessful. She appeared deeply sensible of our kindness, and said that Mrs. Poor, who found her, and attended to her in her distress, was a god to her.

We have made exertions, but without success, to establish a female school. When Mrs. Poor has visited and conversed with the women on the subject, their usual answer has been, that there is no custom for girls to learn, and if they should, they would not be married.

Sabbath, 19.—One asked why the devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our schoolmaster inquired why the devil was permitted to have influence with those who are endeavouring to do good? It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rain ceased, I went to a rest-house\* in the neighborhood, at which the head men of Tillipally and others usually meet for idle conversation, &c. I found but two men there; one of them was a leading man in the parish. In the course of conversation he said, that he did not worship idols; that the people made use of images merely for amusement; and that the stories of the Brahmins about the heathen Gods were lies. I presume he made these concessions thinking that it was the best way to prevent further conversation. Within a half an hour about twenty persons came. I asked many of them whether they admitted that these things were true, which I told them had been stated by one of their number concerning the heathen religion. Some, foreseeing that they might be called upon to defend their religion, reluctantly said, "yes." But all appeared to be chagrined that such concessions had been made. As they had the marks of heathenism on their bodies, I addressed them as men who supported a religion which they knew, and some of them confessed, to be false. After addressing them thus, their mouths were open to ask questions, and to urge many objections to the christian religion, which led to much conversation. We have much reason to believe that many of these people are hypocrites, and are fully convinced of the falsehood of heathenism, interested to support.

\* A small public building in which travellers may rest.

Oct. 22.—Visited a man in the neighborhood who appears to be near to death. In conversation with him I learned, that for three years past he has neglected the heathen religion, in consequence of some impressions made on his mind at a catholic church, which he happened to visit when on a journey to another part of the island. His ideas of christianity were very few. While I was conversing with him, he called his youngest son, who now attends our school, and placing him by his side, in a very formal manner committed him to our care, saying that he wished we would instruct and take care of his son. After praying with the man, he requested me to come and converse with him again.

27. On Saturday last went to Batticotta, that I might unite with the brethren and sisters there in celebrating the Lord's supper. The head men who meet at the rest-house which I visited last Sabbath, sent to our house, and requested that I would go and converse with them. My interpreter informed them that I was then absent, but would see them next Sabbath. Being sent for to Batticotta, I returned home on the Sabbath in consequence of the dangerous illness of our daughter, who has been sick for some days past.

28. Learn that brother Warren arrived at Colombo on the 18th instant, and that his journey, though in some respects unpleasant, on account of the rains, was beneficial to his health.

29. The sick man mentioned above, and whom I repeatedly visited, died this morning. I went to the house, and conversed and prayed with about twenty persons, the relations of the deceased.

Sabbath, Nov. 2.—The number of persons who attend meeting at our house, has been increasing for several Sabbaths past. In the afternoon, according to appointment, met several head men and others at the rest-house. Many people came; some tarried a short time and went away. At one time about 50 persons were present, and the manager, the principal headman of the parish, said much in defence of the heathen religion. When conversing on the method of obtaining pardon for sin, a topic which we frequently urge upon their consideration, he advocated the doctrine of obtaining forgiveness by good works, especially by almsgiving. He afterwards advanced an idea, which is very prevalent among a certain class of persons; that all rich people will be happy after death, and that riches are tokens of God's favor. Their notion of future happiness is, that a person after death will be born again destined to be rich. When I repeated what God said in his word concerning rich men, he said, as he was in haste, he would converse further on the subject hereafter.

When reference was made to the conduct of the Brahmins, in refusing to converse with us,

they said, that the Brahmins in this place were ignorant of their religion; but that some, who occasionally came from the coast, are able to explain and defend it. While we were conversing, a Brahmin came along, and though requested by the people, he declined saying any thing about his religion. On leaving the house, I told them I should come again next Sabbath.

Nov. 5.—This evening we received a letter from Supyen, who returned from Canda to Jaffna last week. In his letter, which was read in the prayer meeting, he gave an account of his journey and present situation. At Canda he conversed with some of the head men about the christian religion. They asked many questions, which, he observes, he will hereafter relate to us. They requested him to give them the whole story of the christian religion in Cingalese, which he promised to do by sending them, immediately on his return, a Cingalese New Testament. In his letter he expressed very fully his attachment to christianity. He informs us that he suffered much in his journey to Canda, and that he is now cruelly persecuted, and cannot long endure what is laid upon him by his relations. Quoting the words of Christ to his disciples, "When they persecute you in this city flee to another," he expresses a wish to go again to Canda, or Columbo, that he may be beyond the reach of his father.

7. This day finished covering the roof of the church, which we consider a great favor, as the heavy rains are about to commence. One of the most trying things we experience in our intercourse with this people is, to meet with a right spirit, their low cunning and dishonest tricks, which they seldom fail to practise in all our dealings with them. They are indeed "wise to do evil," and we have frequent occasion rightly to understand and practice the difficult duty enjoined by the Apostle, "Be ye angry and sin not." Learn that the Tamil types which we commissioned last year, are now ready to be forwarded to us from Calcutta.

Sabbath, Nov. 9.—Had much conversation in the afternoon with the people at the rest-house, with some head men and others who assembled there. Observing the disadvantages arising from many persons conversing together at once, and from the attention being suddenly called from one thing to another, I told the people, that hereafter I would state to them one or two principles of our religion at a time, without being interrupted by them; and that afterwards they should have full opportunity to make objections and inquiries. To this they assented.

Sabbath 16.—Though it has been a rainy day, about 30 persons attended at the rest-house, in the afternoon. Succeeded in having a regular service, though I was frequently interrupted by the questions and observations of those present. Conversed with the people after preaching till dark. Some approved of what had been said, others brought objections against



the conduct of the christians, and the practices of R.

*Saturday, 22.*—Went to Batticotta to consult with the brethren on the expediency of brother Richards taking a voyage to Columbo, and thence to Bombay for the benefit of his health. We concluded that it is expedient for him to go.

*Sabbath, 23.*—While we were at dinner, the head man who built the rest house, sent a servant to request that there might be no meeting at the rest-house, assigning as a reason, that some others regarded the day as a season of fasting, and could not attend the meeting. In answer to him, I said, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting should be held.

24. Hearing that Supyen intended to leave his father secretly and go to Columbo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion to charge him with improper conduct. I advised him to wait till God should open the way for him to be relieved from his sufferings, in a manner honourable to himself and the cause of Christ.

27. Received a letter from Supyen, in which he expressed, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some religious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

Received a letter by way of Bombay from Mr. Everts, informing us of the remittances forwarded by the Pawn, to Bombay, for us and our brethren.

*Sabbath, 31.* At the rest house, in the afternoon, had a larger audience than usual. Endeavored to answer at some length the question which has often been proposed in the course of my preaching there. Who is the son of God? While stating some things from the scripture concerning the doctrine of the Trinity, they said that they also worshipped a Trinity; that three of their gods, Broomba, Vishnu, and Oorithren, are united in one. This led me to contrast the abandoned characters ascribed to these gods;—the quarrels and contentions among them, (which destroys the idea of unity,) with the holy character and unity of the Trinity of the Scriptures. They appear to be desirous to have us think that their religion is similar to ours.

*Sabbath, December 14.* Preached in Tamil an exposition of the first chapter of Genesis. P. M. Preached at the rest-house. The head men said they and others wished to worship at their own temple, and could not attend my preaching. I told them they were all at liberty to go or stay. Six or eight persons left the house; and others remained quietly. Several intimations have been given by the head men and others, that they do not wish to have the gospel preached at the rest-house. But as it is a public building, and in a convenient place; it appears important to preach there, so long as people attend.

Received a letter from brother Warren, informing that he is at Galle. As he had found journeying to be beneficial to his health, he went to that place at the kind request of the Rev. J. Glenie, in whose family he now resides. The state of his health is such as forbids me to hope for his assistance, at present; though his ser-

vices, as a laborer at this station, and as a physician, are greatly needed.

During the last week Mrs. Poor has been dangerously ill of a spasmodic affection; but in this sickness, God has had mercy not only on her, but on me also.

*January 2, 1819.* Received a few numbers of the Panoplist, which were taken from a box of books that has recently arrived at Galle for us, from Bombay.

*January 7.* Forwarded in behalf of the brethren a letter to Dr. Worcester, by way of Bombay. This day we have commenced a native boarding school. Four boys have been admitted to it, being of the number of those who have been under our tuition the last year. The parents or guardians of the boys we take are required to sign an agreement in substance as follows: They promise to give up their children to be supported, governed, and instructed by us at this station, until, in our judgment, the children are qualified to leave the school,—that they shall do nothing, directly or indirectly, to entice their children from us; and if they take them from the school without our consent, they will be obliged to refund the money which we have expended on their account. We promise to support, and instruct their children, so long as they conduct themselves in a manner worthy of our support; and that when they leave the school, we will assist them, as much as in our power, in obtaining profitable employment. If our successors are unwilling to sign this agreement, it becomes void. In selecting boys to be supported in this school, we are influenced by their abilities for improvement, and their need of pecuniary assistance.

12. Having heard from time to time that Supyen continues to be much persecuted, I went to Jaffna to see his father, and to expostulate with him on the injurious course he is pursuing with his son, as it effects his education. I learned that his father is gone to the coast. While I was at Mr. Mooyart's, Supyen came there, and gave in substance the following account. That his father resolved to take Supyen to the coast, that he might live with some heathen relations, at a distance from all missionaries. Supyen went to the place from which they were to sail. Just before they were to embark, Supyen had courage to remonstrate against the proceedings of his father, and said, "you have done many things to turn me from the christian religion, but to no purpose: You sent me to Candy, but I returned a christian. If you now send me to the coast, I shall return a christian. For as I am a christian in heart, I shall always be one." His father could not avoid seeing, that he had little encouragement to use further means to turn his son from the christian faith. He then told him to return to Jaffna, but not to his house, as he would give him no support whatever. He gave him permission to attend to the christian religion, if he would do it privately, without going publicly to church; or to any Englishman's house. He said that he was going to the coast, to take a husband for his daughter; and that it would be a great disgrace to his family, if it should be known that his son was a christian. Therefore he told Supyen to go to Jaffna, and beg among the natives till he returned, and that as soon as his daughter was married, Supyen might go wherever he could find support.

After being stripped of most of his clothing, Supyen returned to Jaffna, rejoicing in the prospect of being set at liberty. Mr. Mooyart knowing that he had on borrowed clothes, fur-

nished him with money to buy food and clothing. Though Supyen desired to come immediately to Tillipally, it was thought expedient that he should wait to his father returns, as he had a promise of being then set at liberty.

#### REVIVALS OF RELIGION.

From the Boston Recorder.

*Extract of a letter from the Rev. EXPERIENCE PORTER, to a Clergyman in Boston, dated Belchertown Ms. January 19, 1819.*

REV. AND DEAR SIR,—In giving you some account of the glorious work of God among the people of my pastoral care, it may be proper to notice the previous state of the church.—At my instalment, in the early part 1812, the church consisted of about one hundred and seventy members; of whom one hundred were females. They had generally been admitted on strictly evangelical principles. In October of the same year, it pleased God to revive his work. The revival continued, without declension, about five months. As the fruit of it, one hundred and ten persons were added to the church; of whom a small majority were females.—In the summer of 1816, there were a few instances of seriousness; and a small number were added to the church. From that time religion very sensibly declined. A chilling deadness seized on the great body of the church; the consequence of which was a criminal conformity to the world; and it seemed as if Christ was about to be exiled from us. There were however, a number of individuals who did not cease to sigh and cry for the abominations which prevailed; and who unceasingly cried—spare thy people, O Lord, and give not thine heritage to reproach. About the beginning of August last, an improvement was observable in the attention of the congregation on the Sabbath day. Early in Sept. two or three young females of the west part of the town, were seriously impressed. In the course of the month the number increased to seven or eight. In the mean time the general aspect of the congregation on the Lord's day became more encouraging. There was an earnestness in the attention of numbers, which had not been observable in months past. It was not however known, except to the immediate friends of the few who were seriously affected, that there were any instances of conviction in the congregation. I was not myself apprised of it till the commencement of October. Having visited and conversed with the young ladies I gave some account of their exercises the next day at a meeting in the street, a mile north of the meeting-house, and urged upon professors of religion the duty of immediate extraordinary prayer for the revival of religion in their own hearts, and through the town.—Every professor present engaged to spend that evening in his closet. It was such an evening as some of them will never forget.—The Spirit helped their infirmities with groanings which could not be uttered. At the close of the next week's meeting at the same place, it appeared that two young men, brothers were awakened. The eldest dated his impressions from the Sabbath; those of the younger were more recent.—In the evening of the same day, (Tuesday) at a conference in the same street, at which many were present, the younger brother became very deeply impressed. His convictions of sin were powerful; and his distress and agitation were visible to all who were at the meeting.

The people present, a large proportion of



whom were young men, were deeply affected. Most of them were strangers to the quickening power of the gospel—some of them were addicted to profane swearing; and others were professed deists. I know not however, that an individual escaped from the scene unwounded. They were pricked in the heart. The report of this meeting rapidly spread in every direction, and seemed to "tingle" in the ears of every one who heard it. On the two succeeding days, meetings were held in different sections of the town, at which full audiences attended with solemn stillness, and eager attention; while painful anxiety of heart was visible in the countenances of numbers. The following Sabbath will be memorable in the history of the church.—There was a very numerous, anxious trembling audience, still as the grave, and so leant as the judgement. Great numbers were in tears. No sneering, no trifling, no sleeping. From this time the work progressed rapidly. For a few weeks, it is believed that nearly all the adults pertaining to the congregation, were unusually softened. All unnecessary conversation on every other subject, beside the great concern, was by common consent, suspended. None denied that this was the work of God—that God was here by a special and extraordinary power. Nearly all were anxious to attend meetings whether held in the day time or in the night. In most parts of the town there were meetings for prayer and conference two or three or four times in the week. Within ten days from the time, when the work became general, it is supposed that from 20 to 25 were born into the kingdom of grace. During the time, however, notwithstanding the almost universal prevalence of a spirit of tenderness, anxiety, and teachableness, the number subject to deep conviction of sin, and thoroughly apprised of the plague of their hearts, was not great, though it daily increased. In visiting families I found few who were deeply distressed; but all seemed willing to hear instruction; ready to confess their need of a new heart; and anxious to feel more deeply their need of Christ. On conversing with them a few minutes, they would generally melt into tears. Convictions and hopeful conversions have continued to multiply; and I humbly trust, there is, as yet, on the whole, no sensible decline of the Spirit's influence. Some weeks have exhibited more numerous and extraordinary displays of the grace of God, than others; and while some sections of the town have been very lively, others have been comparatively dull.

(To be Concluded in our next.)

#### PLEASING INTELLIGENCE.

For the Religious Museum.

From a christian sister, in Wilmington, (Del.)

Feb. 24th, 1819.

"We may with truth say there is a revival of religion here. Oh! it would do you good to see the precious souls who are crowding to Zion weeping as they go. Last evening our conference meeting was so crowded that we could scarcely move. It is quite a general thing. Our Methodist brethren have had large additions and the work progresses. In dear Mr. Bull's church (Episcopal) there is a great work indeed; the high and haughty have been brought to the feet of Jesus. Eleven men joined his communion on Sabbath. In our church (Presbyterian) there are many deeply convicted; and you will exult to hear that your dear sis-

ter R. A. is amongst them; also M. B. the latter is the subject of deep anguish at present. Oh that you were here. There is much work to do. And although our beloved pastor is engaged almost every night in public speaking he never complains. I trust the Lord will strengthen them; for he has a great deal of land yet to possess in this corner of Zion's inheritance."

A small but an important and useful work by Messrs. Hall and Newell, Missionaries at Bombay accompanied the above letter. It is entitled the "Conversion of the world" or, "The claims of six hundred millions" and the ability and duty of the churches respecting them." It has already in one place, and probably, in more, produced the effect desired by its worthy and pious authors and by all true christians. A part of the letter from the same sister furnishes a proof of the worth of the book and of its tendency to excite and cherish the Missionary spirit. The extract follows: "If this little pamphlet does as much good in Northumberland as it has effected in Wilmington you will rejoice at its arrival. It has excited a missionary spirit amongst us that I trust will never expire. I think extracts from it published in the Museum would much benefit the cause." A number of copies is shortly expected in this region of country. We would press the work upon the candid and diligent attention of all our brethren into whose hands it may come. We would earnestly and affectionately entreat them to consider the signs of the times. The everlasting gospel must be preached in all the world. Already is its light gilding the heathen horizon; harbinger of the noon-day effulgence, where all the nations of the earth shall be enlightened, directed, comforted and saved through the influence of the holy principles, views and sentiments which it embraces.

Already the servants of the Lord are running to and fro and knowledge is increasing. The work is begun which will continue and increase until it shall be consummated in the universal spread of the gospel and the conversion of mankind. Objections urged by infidels and countenanced by the conduct of too many professed disciples of Jesus, are daily losing their force. They are vanishing as the practical refutation of them in the accomplishment of prophecies and triumphs of the cross, progresses. Soon they must totally disappear and leave the votaries of infidelity a prey to disappointment, mortification and bitter anguish. And let the cold and formal professor take care that his unbelief do not exclude him from the kingdom of glory as a retaliation for his having excluded himself from a proper activity in the use of the means in the kingdom of grace which are appointed to prepare the way for the kingdom of glory.

The present is most evidently the period in which christians are called to work with all their might. Let us be up and doing while it is called to day. Oh! how we ought to prize the privilege offered us of being co-workers with our divine master in rearing that spiritual edifice the top-stone of which shall be laid with shouting "Grace, grace unto it!" Our Almighty Saviour calls upon us to accelerate his chariot wheels in his triumphant passage through the world. And will we, can we, dare we refuse? Will we be so simple and unambitious as to deny ourselves the honor of speeding on our exalted Conqueror and Head in his triumph the powers of darkness delusion and idolatry?

Our christian profession invites us to exer-

tion; yea more, it demands it. "Be ye followers of me as I also am of Christ" enjoins the magnanimous and zealous Apostle to the Gentiles. How did the Apostle follow Christ? Ye who are familiar with your Bibles know that he imitated him in his compassion for immortals ready to perish. It was compassion the most lively; attested by his labours in preaching and teaching—in endeavouring to convince them of sin, of righteousness and judgment to come and in directing them to the righteousness of Jesus, for protection, comfort and eternal life. Though we are not all preachers yet we are bound to feel a lively interest in the prosperity of the Redeemer's kingdom, and of course in all the means which tend to the enlargement and purity of the church. In so far as we are actuated by a disinterested zeal for the glory of God in the salvation of sinners do we follow in the footsteps of the Apostle.

The same means are still necessary for the salvation of sinners. Heralds of the cross must be sent forth and supported—the bibles must be translated and distributed and other means furnished and employed. Let us then christians honour our profession; show that Jesus is our Saviour & Pattern by aiding with our prayers, our time, our talents, our money, our various opportunities the cause of piety: yea more; let us be willing to make retrenchments especially in these articles of fashion so expensive and useless which a gay and irreligious world impose and sanction. Let us rather be adorned with good words.

Do we believe that we have been delivered from everlasting burnings by Jesus and yet feel indifferent to the salvation of our fellow immortals, suspended merely by the brittle thread of life over the gulph of endless misery, liable every moment to plunge into the quenchless fires of hell? It cannot be. — Christian book forward: Let not the world, its maxims and fashions detain your attention and desires. It will quickly pass away and eternity dawn on your ravished soul. Anticipate, with delight almost extatic, the voice of your smiling judge pronouncing, "Well done good and faithful servant enter thou into the joy of thy Lord." Let us live as pilgrims and strangers here; faithfully discharging our duty—continuing in a course of holy obedience till death we are assured that we shall obtain a crown of immortal life. But wo, wo, to the idle, the sluggish and the indifferent! "Take ye the unprofitable servants—Bind them hand and foot and cast them out into outer darkness there shall be weeping, wailing and gnashing of teeth."

#### CHEROKEE MISSION.

Letter to Robert Ralston, Esq. from the Rev. Ard Hoyt, dated Brainerd, Cherokee Nation, Jan. 10, 1819.

VERY DEAR AND MUCH RESPECTED BROTHER.

Yours of July 17, and the clothing prepared by some of the benevolent ladies of your city, arrived on the 8th inst.

I shall not attempt to describe my feelings or the feelings, of my family, at the reception of this very seasonable supply. Every article will be of use in our numerous family, and many of the garments were needed the very moment of their arrival, to clothe (if not the naked) those that were nearly so. The Tracts will find readers here in this wilderness, and the several reports you so obligingly forwarded have cheered our hearts. We have been particularly delighted and animated by the first



report of the Philadelphia Sunday and Adult School Union.

The value of the contents of this box was greatly increased by the circumstances under which they were produced and forwarded. If the piety of Dorcas was evinced by the coats and garments which she made to clothe the needy under her eye, can we say less of those benevolent sisters who have done the same for the destitute whom they have never seen? To the precious children of our charge we could and did say, Behold the effect of the religion of Jesus—that religion which we teach and recommend to you and your people.

You can scarcely conceive, my dear brother, what a help it is to missionaries among the heathen to receive supplies in this manner—not merely nor chiefly as supplying their temporal wants, and relieving them in their bodily labors, which is indeed a great help, but chiefly as exemplifying the excellency of our most holy religion. Such conduct commends itself at once to the conscience of the rudest savage, and he is convinced that they who do such things are seeking his best good.

Such assistance is also encouraging to us in another respect. The expense of feeding so many children in this wilderness, and clothing such as have not relatives to clothe them, must necessarily be very considerable; and (through the weakness of our faith) we have sometimes been ready to fear that those on whom we depend for funds might think the sum too great to justify the continuance of this school and the establishment of others, according to the wants of this people. But when help comes from such unexpected quarters, our faith and hope are strengthened.

Hitherto the Lord has helped us; and we verily believe the time to favor our red brethren has come. The desire to have their children instructed is evidently increasing in this tribe, and we believe also in the neighboring tribes.

The children with us make great improvement. We think them some of the finest children in the world.

I send you a sample of the writing of one who has been in the school only five weeks, and of another who has been with us but five months. They came from the deep shades of the forest, and neither of them could speak a word of English when they came.

Most of the children that have been with us as much as six months, have committed many questions of the catechism, several passages of scripture, the ten commandments, and eighteen or twenty psalms and hymns, which they sing with accuracy to as many different tunes. Almost all of them are remarkable for their fine voices and readiness to learn to sing.

They are obedient, apt to learn, and acquire habits of industry much more readily than we expected.

Already has the Lord in his abundant mercy visited some of them with his renewing grace and others are daily praying that they also may be made partakers of this blessing. In short, humanly speaking, nothing is wanting but men and money to bring this long neglected and abused people, out of the dark shades of ignorance, sloth and wretchedness, into the light and liberty of the civilized nations of the earth. And if means are perseveringly used have not reason to believe that He who "tasted death for every man," will continue the influences of his spirit, and bring at least many of them, into the light and liberty of the sons of God.

Do grant us an interest in your daily prayers, and continue to give the poor Indians a place among those that are benefited by your active benevolence.

If you have another occasion to forward supplies to us, I will just observe, that a few Bibles to distribute to our scholars, and the black people who are taught in our Sunday School, would be very acceptable. There are also a few others in the nation who can read and to whom a present of a bible might prove a blessing.

With Christian regards to your dear family and thanks for your many past favors, most sincerely in the bonds of the gospel.

MR. R. BALSTON.

ARD HOYT.

#### MISSIONARY SPIRIT OF SAVANNAH.

*Extract of a letter, from a young Lady in Savannah, to a Lady in this City, dated January 28th, 1819.*

DEAR MADAM—

It is with pleasure I acknowledge the receipt of yours of the 24th of October. I now sit down to give you some information respecting Savannah, commencing with religious improvements; the subject, I trust most interesting to us both. Our Missionary Society has employed five missionaries; four for the destitute of Georgia, and one for the heathen, who is destined to go to Jerusalem, where the gospel was first preached. It is, I believe, the first mission to the holy land.

I must give you some account of this interesting missionary, who remained with us six weeks. He appeared to be a man of most ardent piety, improving every opportunity to do good. His whole soul seems to be engaged in the work of conversion; and the heathen dwell particularly on his mind. He has received a liberal education, and is an excellent preacher. While with us, he formed two societies for the education of heathen youth. One to be styled the "Juvenile Society," formed of young ladies of the academy of this place, who have raised fifty dollars to be appropriated to the education of a heathen child, to be taken into the mission family. They have chosen the name CAROLINE SMELT. The other is among the young ladies of Savannah, for the purpose of educating two youth, to be called HENRY KOLLOCK and WALTER CRANSTON. The surplus of the sum raised by each Society, to be jointly employed for the support of a school in India, to be styled "The Savannah Heathen School."

I trust that that promise will be verified to us, "There is that scattereth and yet increaseth."

Mr. Fisk will leave America next fall, never to return. He designs to devote his whole life to the service of God.

At our monthly concert of prayer, a collection is regularly taken up, to be appropriated to missionary purposes; and particularly to support a missionary to be employed in preaching to the poor of this place.

Our Sunday school is very flourishing. The number of scholars 250. Teachers twenty-eight, fourteen of each sex.—*Rel. Remem.*

#### [COMMUNICATED.]

*German Sabbath School at Cattawissa, Columbia County, Pa.*

The ladies and gentlemen of this town have, about last December, organized a Sabbath school for the instruction of both males and fe-

males. This school is now in a very prosperous state, there being 18 teachers and about 70 scholars. It went into operation with the above mentioned number of teachers, and about 40 scholars, but to the great delight of the managers, it has already increased to the number of seventy.

God bless all institutions that are intended to promote the welfare of the human family.

We rejoice to hear of the gradual progress of the Sabbath School system over the interior and western parts of this state, carrying with it, we hope, the blessings of religious instruction, literary attainment and improved morals, and preparing by its peculiar processes a generation that shall be qualified for the enlarged charities and exalted services of the latter times. Large and well organized schools have, within the last six months, been established at Alexandria, Petersburg and Birmingham, in Huntingdon county; and if we may judge from the state of the school at the first mentioned of these villages, which has been longest in operation, there is reason to hope they will not be surpassed, in any respect, by their sister institutions in the cities.

Sixteen ministers, during the month of January, 1819, have been constituted by the contribution of their churches or portions of them, members for life of the American Bible Society. Among the number we are gratified to observe the name of Rev. Thomas Hood, by the ladies of the Borough of Milton.

#### SPREAD OF THE GOSPEL.

*From the Methodist Magazine.*

*On reading a late account of the prevalence of Christianity, in the Island of Otaheite.*

The time has gone by, when oppression and error,  
Like the mist on the mountain, envelop'd the world;  
The time has gone by, when the demon of terror,  
Leagu'd with wild superstition, his banner unfurl'd.  
Oh Christians, rejoice! the Idols are falling,  
The darkness of midnight gives place to the dawn;  
The voice of the heathen on Jesus is calling,  
And joy hails triumphant the gospel's bright morn,  
Thou dear Otaheite, sweetest ile of the ocean,  
The star of the East has illumin'd thy shore,  
Thy vallies now echo with songs of devotion,  
And thy rulers fall prostrate to idols no more.\*  
Sweet isle of the south, thou art favor'd of Heaven,  
Thy clime is delightful, thy skies are serene,  
To thee, has the choicest of blessings been given,  
Thy bread-fruits are sweet, and thy vallies are green.  
But chief, Otaheite, is the gift of the Saviour,  
Whose praises now echo, thy vallies among;  
Rejoice, Otaheite, rejoice in his favour,  
And raise to thy Jesus, a loud choral song.  
Rejoice, Otaheite, thy Idols are banish'd,  
The daylight has dawn'd, and the darkness is o'er;  
Rejoice, Otaheite, thy *Morais* have vanish'd,  
Rejoice, Otaheite, and thy Saviour adore.  
Oh Jesus ride on, and speed the glad hour,  
When lands now in darkness shall own thy blest sway,  
When the nations of earth shall acknowledge thy power,  
When kings shall adore thee, and princes obey.

CAROLINE MATILDA.

\* *Vide Letter of Pomare, King of Otaheite to the English Missionaries.*

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\* \* All communications, (free of postage,) to be directed to the Editor at Northumberland.